

- 4, A0Ni₂ bring the gods hither;
 arrange them in
 three places ;^a decorate them: drink -
 with RITD
 5, Drink the *Soma* juice, IISDEA₂ from
 the pre-
 cious vase of the *Brdhmana** after RITU₂
 for whom
 thy friendship is uninterrupted.
 6, MITEA and YABUNA, propitious to
 pious acts,
 be present^ with. RIITT, at our sacrifice.,
 efficacious,
 and undisturbed (by foes).
 7, (The priestsj) desirous of wealth,
 holding stones⁰
 in their hands, praise the divine (AeNi,) DRAYINO-
 BAS,^d both in the primary and. subsidiary
 sacrifices.⁶
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^a Either at the three daily ceremonies,—at dawn,
 midday, and
 sunset,—or in the three fires lighted at sacrifices,
 the *Ahavamy*®,
Ddfehifia, and *Gdrkajpatya*.

^b The text is obscure. *Strdhtnandd rddJiasah* is,
 literally, from
 BrahiManical wealth: but the latter is explained,
 a costly or
 wealthy vessel,—dhanalhutdt pdtrdt; and the
 former, relating to
 the *Erdhmandc7iehhansi*—
BrdhmandchcMansimm'baddML The
Brdlimandchchansi is one of the sixteen priests
 employed in
 sacrifices; corresponding, in the second division of
 four, to the
Srahmd in the first: and, perhaps, his function
 may be to hold
 some ladle, or vase, in which the offering is
 presented, or in which
 the portion not expended is removed; as it is said
 of him, " the
 relation is the ladle that has the leavings," —tasya,
 samlandTiyuch-
 sMis/as cJiamasah. Bosen renders it, *saero gr&cecto*

congrua, *ex*
pat&ra; If. Langlois, *au vase qui cofttient Voffrande*
sainte,

^c *Grdvahastdsah*, having stones in their hands,
 with which to
 bruise the *Soma* plant. The *Grdva&tut* is, also,
 one of the six-
 teen priests; but it is, here, used generally.

^d *Dramnodas* is either an epithet or an
 appellative of *Agni*, as
 the donor (*dost*) of wealth^ or of strength, *dravinu-*

^c In the *adhwm-a* and in the *y&jna**, the first is
 said to be the